

CHURCH AND STATE

A MONTHLY REVIEW



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APRIL 1959

Christian Brothers To Make Tax Deal?

Christian Brothers church operated distilleries and wineries were reportedly headed for victory in their tax hassle with the Federal government via a compromise settlement which would leave the basic issue unadjudicated. The Christian Brothers using the corporate name of De La Salle Institute, paid up the back taxes on the unrelated income from their liquor operations when POAU exposed them. (They had been refusing to pay this tax because of the contention that their brandy-making and wine-making were integral to their church).

With the heat off, the Brothers then quietly filed suit to get back the \$365,000 they had paid up and \$125,000 more. (*Review*, June, Sept. 1958). Dissatisfied with the government's handling of the case, POAU moved to intervene. Before this motion could be acted on in the Northern California Federal Court, it was announced that

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Kennedy's Credo Divides His Church

Senator John F. Kennedy, a Roman Catholic layman frequently mentioned for the presidency, moved on March 3 into the third stage of his ascent toward a presidential orbit. The third stage, which brought some critical reaction from his church, was, like the first and second stages, the result of steady questioning by National POAU and its local organizations.

Stage One: Late in 1957 the POAU questions for a Roman Catholic candidate were presented. These were: (1) The law of your church orders parents to boycott public schools unless they receive special permission. Do you approve or disapprove of this? (2) The bishops of your church are attempting to secure public money to cover costs of Catholic schools. What is your attitude toward such a plan? (3) What would be your policy toward the appointment of an ambassador to the Vatican?

Senator Kennedy ducked these questions. The many POAU members who wrote him letters containing the queries received a form reply which asserted that (the queries) were "somewhat insulting to (Catholic)

public officials." The letter also cited, irrelevantly, the constitutional prohibition on a religious test for public office. (*Review*, April, July, 1958)

Senses National Concern

Stage Two: Stage One persisted for some months as POAU in speech and editorial continued to reflect the country's apprehension. POAU director, Glenn L. Archer wrote a letter to Senator Kennedy personally urging him to give an open and forthright reply to the questions.

Then there was a new form letter from Senator Kennedy. This stated that he was glad the questions had been raised and that they ought to be answered.

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FOOD FOR BODY AND SOUL



Pastor Earl G. Hissom and guest preacher are shown at left as they conduct services at Hissom's Holiness Tabernacle in Charleston, W. Va., while needy persons wait to get their monthly supply of commodities there.



While preaching services are being conducted upstairs, Hissom (extreme right) and volunteer workers package government surplus commodities for distribution. More than 4,000 persons receive their commodities at the tabernacle. Story, page 6.

Daily Mail Photos

• Editorials •

Learning To Be Nasty

De facto censorship powers are exercised by the Roman Catholic Church in many American communities. In Philadelphia, for example, it is virtually impossible to print or broadcast anything even mildly critical of the social and political policies of that church. Any defiance of the ban brings quick and deadly retaliation from bigoted Catholic Actionists.

Last January 7, Frank Ford, who conducts an interview program on WPEN in Philadelphia, had Paul Blanshard as his guest. It was a program in which listeners phoned in questions to the station. There were many questions dealing with problems in disseminating birth control information. Blanshard answered them.

Bigot Blitz

Almost immediately the bigot clique went into action. The station was swamped with protest calls. Important advertisers threatened to cancel. The program conductor, Frank Ford, was not particularly disturbed but the boycott threats induced panic in the station management. So the next night the station broadcast a craven apology for any criticism of the Roman Catholic Church which might have been implied in the program the night before. Reports that the announcer did his Canossa while crawling around the studio floor are probably exaggerated. He only sounded that way.

We believe the station made a mistake. It should not have recanted under the threat of torture. The bully who succeeds in his bullying becomes a worse bully in the process. The only protection against him is to refuse to be bullied. Perhaps this is a cold suggestion for men who are faced with the loss of their livelihood by bigot boycotts.

Painful Alternative

Confronted with this *de facto* control of mass media by a predatory group, what is the proper strategy for Protestants and others? The question is often asked—why do not Protestants counter the bullying tactics of the hierarchy with like tactics? Why do they not set up their own apparatus to intimidate the radio and TV people? The answer is that by training and predilection, Protestants

are ill-conditioned to storm-trooper techniques. They are not spiritually equipped to be nasty. They have been long accustomed to respect viewpoints they cannot accept.

Recently WTOP-TV, Washington's largest TV station, owned by the *Washington Post*, refused to show the film "Martin Luther." It is rumored that three Catholic Actionists, top officials at the station, threatened to resign if they were required to show the film. (*Post* officials have denied this). Hence, because the thing wasn't worth the fuss, the *Post* bowed to Catholic censorship of a Protestant program.

The *Post* could do this with impunity because it knew it had nothing to fear from non-existent Protestant Action. It knew no big Protestant advertisers would threaten to cancel. It would face no tide of "bigot calls." So the request was refused. (The film was shown by WMAL-TV owned by the *Evening Star*.)

We do not have any ready resolution to this intolerable dilemma. We do feel, however, that people who use the tactics of boycott and harassment to impose their pet views (they call them "natural law") on everybody will have to be opposed with firmness. Stations and newspapers must be encouraged to stand up to the bully and practical support must be given them.

We suspect, too, that if Protestants and others are ever going to get a fair shake on the air, they will have to learn something about the art of being nasty.

Which Reds Are Redder?

A conference of the National Council of Churches recently submitted "for study" a proposal which, while condemning Communism, urged recognition of mainland China and its admission to the UN, along with numerous other Communist governments already so recognized and so admitted. These Protestants and Orthodox Catholics were promptly denounced by Roman Catholic leaders—and by some Protestants and Jews as well.

A Chinese Catholic bishop (with the very un-Chinese name of Henry Pinger) said that the proposed course "would only smooth the path for Communism to reach its goal of a Christless, Godless, society." The National Council of Catholic Men, an organization sponsored and controlled by the Hierarchy, denounced the

"sophisticated and secular philosophy" behind the proposal. The Roman Catholic Archbishop of Washington, D. C. condemned those who "seek the peace of appeasement and betrayal."

POAU advocates no policy as to the question of recognizing China. But it joins the editor of the *Washington Star* in asserting that it "can only be answered within the framework of separation of Church and State."

Reds and Reds

Another Red dictator, Gomulka of Poland has a *modus vivendi* with his Roman Catholic prelates, who openly endorsed him in the last election. Together, they are making things tough for the Protestants. Priests and nuns are on the government payroll in Red Poland.

In the last few weeks, "after negotiations with the Polish Communist government," the Pope has withdrawn recognition from the rival "exile" Polish government's representative in Rome. The *New York Times* interprets this as "Vatican endorsement of what is described as a working agreement between Stefan Cardinal Wyszynski . . . and the country's Communist government." Protests of Polish Catholic refugees were brushed off. The action, said the Vatican, was "strictly technical."

Meanwhile, the United States is on very friendly terms with the Polish Reds as compared with the Reds of China. For instance, we are lending millions to Gomulka, the Pope's

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Church and State

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CHURCH AND STATE

Capitol Hill Bills to Be Watched

During the first 50 days of the new Congress over 7000 bills were introduced, out of which about 700 seem to have sufficient bearing, direct or indirect, on church-state relations so that POAU expects to study them carefully. The following is a brief and general description of the various groupings under which such bills fall.

For its own use and for persons who want more specific information, POAU will prepare on or about April 1 a complete summary of each such bill as is classified below, its number, the Member or Members who introduced it, a report on its status as of that time, etc. (Price, 50 cents).

So far, the bills fall into the following rough classifications:

Constitutional Rights

Bills which would insert in our Constitution a "Christian Amendment," "devoutly recognizing the authority of the Law of Jesus Christ" and incidentally, making it impossible for Jews, Unitarians, etc., conscientiously to give full allegiance to our nation; also various "Civil Rights" bills which, among other things, might extend legal remedies now available to enforcement of religious rights and separation of church and state.

Foreign Affairs

A bill urging the appointment of an ambassador to the Vatican; bills to establish an American Foreign Service Academy which might occupy part of the field until recently monopolized by Georgetown University; bills to establish a University of the Americas; bills to subsidize anti-communist work throughout the world, including that of foreigners, who might be employees of "private agencies," such as the Vatican; bills to dispose of surplus products and property, much of which is being funnelled "to the needy" at home and abroad through church agencies; and bills to amend and extend the War Claims legislation under which millions have been paid to Roman Catholic institutions in the Philippines.

Immigration

Bills dealing with immigration, many of which would expand the quotas of Southern Europeans; a number of which would grant special privileges to priests, ministers, and nuns either in general or specifically by name; and two bills which would



legalize the illegal entry into this country of one Andrija Artukovic, who, in association with Cardinal Stepinac, is charged with responsibility for the mass murder of thousands of Croats in an attempt to convert Orthodox Christians, parish by parish, to Roman Catholicism.

Military Matters

Bills to extend the Draft, which exempts ministers and seminarians from service, also those having conscientious objections based on religious belief; bills to change the system of choosing chaplains at West Point to eliminate denominational discrimination; and a bill to excuse chaplains from making annual reports to the Secretary of the Navy.

Devotions and Honors

Scores of bills establishing new national holidays, such as Good Friday, Four Chaplains Day, Columbus Day, etc.; bills to honor religious personages with special postage stamps, particularly Father Abraham Joseph Ryan, "poet priest of the Confederacy," and Methodist Bishop Francis Asbury; a bill to republish a government booklet about the prayer room in the Capitol; bills designating St. Anne's Churchyard in New York as a national shrine; and a bill providing Federal funds for improvement of the park surrounding St. George's Methodist church in Philadelphia.

Taxation

Bills to provide income tax deductions for ministers; to provide tariff

exemption for chapel bells, religious regalia, altars, pulpits, icons and statuary; and bills to exempt from social security tax persons who oppose such coverage on conscientious or religious grounds.

Confessions

Also, bills to protect the "secrets of the confessional" from disclosure in courts.

Children and the Aged

Bills aimed at the evils of the "black market in babies" but which might also provide Federal sanctions for that Catholic Canon Law which forbids adoption by non-Catholics of the unwanted children of Catholic women; bills aimed at juvenile delinquency but which would also subsidize religious houses of detention such as Boystown; bills which would subsidize "youth camps" including those religiously sponsored; also bills to subsidize sectarian homes and housing for the aged.

Education

Scores of bills providing subsidies for primary and secondary schools, either for the cost of building or for current expenses, most of which are limited to public schools but some of which are loosely worded and might permit the funnelling of money by church-dominated school boards into denominational treasuries; bills to extend the free milk and free lunch programs already being supplied to parochial schools; and bills to provide for payment by the District of Columbia of part of the cost of transportation of pupils, including those of parochial schools; also a bill that would treat payments for tuition at religious schools as if they were contributions, and so make them tax exempt.

Colleges

Dozens of bills for financial aid to private and sectarian colleges, some of which provide for actual payment by the government of a share of the cost of construction; others which subsidize colleges indirectly by tax exemption on tuition payments; or by tax exemption on the cost of supporting foreign students; others which would extend "housing" loans for construction of classroom buildings and dormitories; others which would grant tens of thousands of "national de-

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Anfuso Misses the Signal; Quick-Opener Stopped Cold

Congressman Victor L. Anfuso (D.-N.Y.), never too quick in the huddle, has missed the signals again. Attempting a quick opener with a new call for the immediate appointment of an ambassador to the Vatican, Anfuso was piled up at the line of scrimmage by the statement of his co-religionist, Senator John F. Kennedy.

Bugbear

Anfuso used the old Communist scare for a decoy. He then went on to argue that the Vatican had the best spy apparatus in the world and that it would certainly pay the U.S. to have some of its agents in touch with it. Anfuso said he learned this as an O.S.S. officer during World War II when he discovered, time and again, that the Vatican spies knew more than he did.

He branded all opposition to his pet scheme as "ridiculous." "It is unthinkable," he said, "that any reasonable man should object." A few hours later, Senator Kennedy issued a statement declaring that he was "flatly opposed to the appointment of an ambassador to the Vatican." There has been no comment from Anfuso on the Kennedy statement.

Kennedy

(Continued from page 1)

The senator gave assurance that he understood the Constitutional doctrine that it is "not possible" to give public aid to non-public institutions. With regard to an ambassador to the Vatican, Kennedy straddled. He said he would not favor one now, but if he saw some advantage to be gained, he thought there was "no legal or Constitutional difficulty" in the way of such an appointment. Many found these answers less than satisfactory and said so. In a statement released January 1, 1959 Glenn L. Archer called on Senator Kennedy to proclaim his American "credo" as Al Smith had done in 1928. Whereupon Senator Kennedy did that very thing.

Stage Three: In an interview with Fletcher Knebel of *Look* Magazine, March 3 issue, Senator Kennedy moved into his third stage. He forthrightly answered two of the three POAU questions and, by implication, the third. He said: "I'm opposed to

the Federal government's extending support to sustain any church or its schools." He modified this to some extent by indicating he would not oppose buses, lunches etc. for parochial schools since these services were "primarily social and economic and not religious."

On the ambassador issue Kennedy did not hedge this time. He said: "I am flatly opposed to the appointment of an ambassador to the Vatican. Whatever advantages it might have in Rome—and I'm not convinced of these—they would be more than offset by the divisive effect here."

The other question (POAU's first) relating to the papal boycott of America's public schools, was not answered directly. But it was answered by implication. While Kennedy did not say he disapproved of the boycott, he did point out that he had gone to public schools and to Harvard. Kennedy climaxed the interview by proclaiming his devotion to the principle of separation of church and state and courageously asserting that his oath of office would take precedence over directives from the officials of his church.

The Fourth Stage

What will be Kennedy's fourth stage? It appeared he would take some abuse from the clerics of his church. Father Virgil C. Blum, advocate of government subsidies to Catholic schools, denounced Kennedy for not supporting his program. Said Blum: "It seems strange to see a Boston Catholic in the 'strict separation' camp usually occupied almost exclusively by Protestants and Other Americans United for Separation of Church and State and its adherents."

Ave Maria, Notre Dame University publication, de-hided Senator Kennedy. It declared that his attitude of putting his oath to the constitution above clerical directives was "not only unrealistic but dangerous as well."

The *Catholic Free Press* of Worcester, Mass. criticized Kennedy. There were other attacks, but these

GROWING PAINS

Installation of a new central card file and a modern addressograph which automatically locates expiring memberships, will be completed by National POAU soon.

The changeover, designed to lower clerical costs and give members better service, will also increase our potential for expansion.

Meanwhile, if in the process of change we non-automatic humans make a mistake or two, we hope you'll forgive us.

Reds

(Continued from page 2)

friend, whereas we won't even give Mao the time of day.

There is at least one thing about all this which we don't understand: why is it a horrendous crime for a study group of the National Council of Churches to propose recognition of Red China while it is perfectly reasonable and proper for the Pope to formalize agreements with Red Poland? Aren't all Reds Red? Or do we leave it to the Pope to tell us which are "good" Reds and which are "bad"?

The Saw Is Sharp

These question marks point to a fear. The fear is that the cue for our foreign policy is being taken from the Vatican. This is risky business. The Vatican diplomat who makes a deal with Gomulka today can make one with Mao tomorrow and with Khrushchev the day after tomorrow.

It is not the business of our State Department to promote the Vatican's ambitions. Nor should these ambitions be subsidized by the Foreign Aid program. If we have already gone out on that limb we had better scramble back before it is sawed off.

seemed to be from the periphery of Catholic Action rather than its center. The major diocesan papers reacted more in sorrow than in anger. There was an apparent disposition in most of the Catholic press to withhold comment on the issue of clerical control until after the fate of Kennedy's candidacy had been determined. This would duplicate its performance in 1928 when the Catholic press did not criticize Al Smith for his credo. It was not until Smith had been defeated that the Vatican, in effect, repudiated him.

Before Smith's rival had been inaugurated, a series of official pronouncements began to issue from the Vatican which contradicted the Happy Warrior's credo of independence, point by point. These included the concordat with dictator Mussolini, the *Encyclical on the Christian Education of Youth*, the *Letter to Cardinal Gasparri*, and the *Encyclical on Christian Marriage*.

Those familiar with Vatican strategy predicted that the open contradiction of Kennedy's "heresy" would probably await the outcome of his candidacy and would be strongly influenced by his success or failure.

CHURCH AND STATE

The Law in Action

Virginia Baptists recently voted not to teach their religion to children in public school "released time" classes. They called them a "breach of the principle of church-state separation."

The National Catholic *Register* called their action "prejudiced, unjust, and uncharitable," and "an attempt to use the state to fight religions other than their own."

* * *

The Ohio Council of Churches opposes employment of nuns "wearing the garb of their order" as public school teachers. Glenn L. Archer, speaking for POAU, opposed their employment, regardless of garb, so long as they remain obliged by oath to obey religious superiors, rather than the school boards employing them, with respect to educational matters.

* * *

Dr. Gardiner M. Day, a Protestant Episcopal minister, addressed a letter to Mayor Samuel Resnic of Holyoke, Mass. His letter charged that the mayor's decision to allow Roman Catholic parochial classes to use public school rooms without charge is "a violation of the Federal and state constitutions." Said Mayor Resnic: "I'd do it again."

* * *

Richard R. Long, a pipe-fitter and member of Grace Lutheran Church, Montclair, N. J., is pressing gambling charges against St. Celestine's Roman Catholic Church of that city. His warrant charges the church with operating "a gambling house" by conducting regular bingo games. "The game," said Long, "is detrimental to the community."

* * *

Senators Warren G. Magnuson and Henry M. Jackson of the state of Washington have introduced a bill to provide that future chaplains at the Military Academy, West Point, will be selected in the same manner as those serving the Naval Academy at Annapolis and the Air Force Academy near Colorado Springs. Previously, ever since the West Point Chaplaincy was authorized in 1896, only two denominations, both Protestants, have been represented.

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Roll Out the Barrel

Philippine Pork Barrel May Yield Thicker Slices

The U.S. Supreme Court has refused to review a lower court ruling which rejected the challenge of James A. Noe to the award of a TV channel to Loyola University, a Jesuit institution. POAU had intervened in the case charging that the Jesuit operation of the channel meant that it was "alien controlled" and therefore contrary to law. (*Review*, Dec. 1959) The Court of Appeals held, however, that in their programming the Jesuits must give a "fair break" to other faiths.

* * *

The suit filed by the Citizens for the Connecticut Constitution to invalidate free government transportation for parochial school children is still pending. The movement to amend the constitution to validate such provisions seems to be at a standstill. Adoption of such an amendment would imply that transportation furnished before its adoption was illegal and that the money was illegally taken from the public treasury.

* * *

At Saddle Rock, New Jersey, near Paterson, a childless couple, Mr. and Mrs. James Tramulos, found a newborn baby in their car, called it "an answer to their prayers." But the St. Joseph Hospital got possession of the unidentified infant, promptly baptized it as a Roman Catholic. "They made it very plain to us," said Tramulos, a native of Greece, "that it will be a hard thing for us to get the baby."

* * *

The Legislature of New Mexico adopted a bill permitting use of peyote for sacramental purposes. The regulation of the Navajo Indian Tribal Council (*Review*, Dec. 1958) will remain in effect. The bill is not yet signed by the governor. Local pharmacists say peyote "disturbs the vision and causes hallucinations."

* * *

An official survey by the Library of Congress shows that 103 Congressmen are Catholics, 99 Methodists, 66 Presbyterians, 64 Baptists, 61 Episcopalians, 12 Jewish.

Rep. John McCormack (D. Mass.) who, through bills he has personally driven through the Congress, has brought many millions of dollars to Roman Catholic parishes in the Philippines (and won a papal medal in the process) has introduced H.R. 4510 which may have the effect of giving them millions more.

Actually, most of the claims in the new batch McCormack wants to pay, appear to be on behalf of Protestant groups in the Philippines. The legislation is general, however, providing for the revival of old claims previously rejected, and new ones.

The bill, which has been referred to the House Committee on Interstate and Foreign Commerce, (Chairman, Oren Harris, D. Ark.) is more sweeping than any of its many predecessors. It opens "war claims" to grabs by any religious group without the restrictions of previous bills. Claims must, of course, be approved by the commission, but all claims, both old and new, will be appraised.

Claims are paid to the church out of frozen enemy assets confiscated as a war measure.

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Tax Deal

(Continued from page 1)

the litigants had decided to settle the case and it was therefore withdrawn from the docket.

Negotiations between attorneys for the Brothers and the Justice Department are now going on in Washington. Lawyers were of the opinion that a compromise would be worked out with the government returning part of the taxes to the Christian Brothers. They would presumably be free to continue their policy of not paying the tax on their unrelated business income. Such a compromise would leave unsettled the basic legal issue: Can a distillery which claims to be a church use that claim to evade its taxes?

The attorney for the Justice Department actually handling the case is Jerome Fink. Charles K. Rice is the assistant who heads the division of the department which has the case. Lyle Turner, Rice's assistant, is in charge.

11th Conference Report

More than 1000 friends of POAU registered for the 11th National Conference on Church and State, held early in February at St. Louis. The two-day assembly had as its theme "Church and State in a Free Society."

An overflow crowd was present for the opening session—when *Christian Century* Editor Harold E. Fey pointed up the question "Can Catholicism Win America?" Both luncheon sessions had capacity seating, and the attendance at all daytime sessions hit an 11-year record.

Dr. Dick H. Hall of Decatur, Georgia, was the featured speaker at the first night's mass meeting. More than 1,000 were in attendance despite the furious winds which broke into a tornado at midnight. Methodist Bishop Eugene M. Frank gave the address at the closing session using as his subject "A Free Church in a Free State."

Fifty-five leaders participated in the program; while six major committees, involving more than 100 St. Louis Chapter members, carried on an advance sponsorship and registration campaign, and provided information, transportation and other Conference facilities.

Citations were presented by National POAU President Louie D. Newton to Dr. Walter Pope Binns of Missouri, Dr. William A. Cook of Ohio, and posthumously, to Dr. Frank H. Yost of Washington, D. C.

The 1960 Conference has been invited to Boston.

Virginia School

Crisis Eases

During February, the Commonwealth of Virginia, under the leadership of Governor Lindsay Almond, a leading Lutheran layman, seems to have solved a crisis which threatened the public schools' destruction. The schools that had been ordered to admit Negroes to their classes have been re-opened peaceably in accordance with the orders, excepting for one, at which white students stayed away in a body and continued attending a makeshift private school. They are expected to return to the public school next fall.

Sectarian Segregation

It had appeared that as a consequence of the racial struggle, the school system might be destroyed and replaced by a system segregated, not on the basis of race but on the basis of religion. In December, POAU said that the proposed "tuition grants" plan is "strikingly similar in its financial mechanism to Cardinal McIntyre's famous plan of 1956 for supporting Catholic schools by funnelling public grants through the pockets of Catholic parents." When the Virginia Legislature met in emergency session to solve the integration crisis, POAU issued a public statement insisting that "tuition grant" schemes, if any, be limited to *nonsectarian* private schools. The Virginia law as adopted and signed by the governor was so limited.

The nationally circulated Catholic newspaper, the *Register* of Denver, in an article lamented that under a plan proposed in Florida, "the subsidy would be given only when the children attend 'nonsectarian schools.'" The *Register* pointed out that "two thirds of the state's private schools are parochial" and that the plan had "been criticized as a violation of the principle of separation of church and state."

Paul H. Hallett, a leading Catholic authority, complained in the same newspaper about the Virginia tuition grants. He said that "no pupil who wished to attend a religious school would benefit by them," and so concluded that "the Virginia legislators had no just idea of the state's duties towards freedom of education."

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Up Nun Tuition Grants In New York Budget

The old adage about giving an inch and taking a mile was well illustrated in a virtually unnoticed feature of Governor Rockefeller's budget which was presented to the New York Legislature. Last year the legislature passed and Governor Harriman signed, an appropriation of \$100,000 for expenses of teachers who took summer "refresher" courses.

The law which legislators assumed was to apply only to public school teachers, was loosely drawn, so loosely drawn that James E. Allen, the state commissioner, included nuns in the grants. His argument was that the law did not explicitly exclude Roman Catholic nuns. (*Review*, Oct., 1958).

Now the same loose language is continued in the new budget proposals. The amount, instead of \$100,000, is being placed at \$405,000.

Meanwhile, State Senator Edward L. Speno who has introduced more subsidy bills for Roman Catholic schools than any legislator in New York history, has come in with his usual armful of such measures. Chief among these is a proposal to "modernize" school transportation. "Modernization," according to Speno, calls for raising the State-mandated distance for school transportation to 15 miles, and providing subsidies for children who want to go even further, thus assuring transportation to Roman Catholic schools at public expense for every parochial school child in the state.

Sermons and Surplus

Rice Christians in West Virginia?

About 4,000 needy persons receive free food from U.S. Government surplus stock every month at Hissom's Holiness Tabernacle, Charleston, W. Va. They get their food along with a sermon preached by Rev. Earl G. Hissom or a guest preacher.

Most states distribute the surplus foodstuffs from county or city-owned buildings with employees regularly assigned to this duty. But a few states, West Virginia among them, permit private volunteer agencies to handle distribution. This is done to cut costs. About 400 such organizations in the state handle the food. In Charleston, the Mountain Mission and the Salvation Army, in addition to His-

som's Church, are distribution centers.

When the Hissom method of guaranteeing church attendance was called to the attention of the Agricultural Marketing Service, there was swift reaction. Sec. 503.06 (d) (8) of the Donation code says: "There shall be no discrimination in the distribution of commodities because of race, or creed, or color." An official pointed out that in a situation like that at Hissom's persons whose religion forbade their entering a church other than that of their own denomination, or listening to teaching of a different kind, would, in such a case, either commit sin or starve.

St. Louis Land Giveaway Opposed



As the *piece de resistance* of a St. Louis "urban renewal" program, called the Mill Creek project, St. Louis University, a Jesuit institution of that city, stands to receive 22.4 acres at a giveaway price.

Citizens groups, opposing this public gift to a church, argue that the entire project was designed for the purpose of enabling the Roman Catholic Church to acquire title to this tract. Opponents further contend that no other college had the opportunity to enter a bid, and that, unlike the Lincoln Square project in New York, the taxpayers will have the job of clearing the land for the Jesuits.

Opposition

In a pamphlet, *Don't Knock the Door Off the Hinges* (obtainable from National P.O.A.U. for 10c) Victor G. Harris points to decisions of the Missouri Supreme Court which discourage church state tie-ups of the kind envisaged in the Mill Creek project. The Missouri Supreme Court has disqualified nuns from teaching in the public schools of the state because of their oath of total obedience to their superiors. Harris points out that the Jesuit oath is "a specially exacting vow" of obedience to the superior general and also the pope, and charges that Jesuits are "no more free citizens than are nuns."

Harris writes: "Shall we hide our eyes to the fact that the Roman Catholic Church has used every breach in the wall of separation . . . as a precedent for greater breaches? From free vaccinations and lunches for needy parochial school children have come demands for bus transporta-

This hovel, at the corner of Grand and Lindell in St. Louis, is slated for demolition in the "slum clearance" program of the Mill Creek project.

tion; from bus transportation, demands for school books; from school books, demands for teachers' salaries; and now outright demand for total tax support.

"In view of the past, it is reasonable to assume that the public all over the United States will be faced with demands by the Roman Catholic Church for an exclusive part of almost every urban redevelopment project in the country."

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Bills

(Continued from page 3)

fense" scholarships; others which might permit additional million-dollar subsidies under the Housing Act such as that at Lincoln Square, N. Y., last year. Generally, such bills contain no proviso preventing their use for sectarian purposes.

Also bills which would subsidize "educational television" stations, including those operated by "private nonprofit" institutions.

Hospitals

Bills for grants and loans to hospitals, like those already being made, the largest share of which go to Roman Catholic institutions; bills which on their face provide for tax deductions or for social security payments for medical care of the aged, but which their sponsors recognize as a device for further aid to hospitals; bills for aid to institutions caring for the handicapped.

Gambling and Rackets

Bills to regulate gambling, some of which might be applied to church-sponsored "bingo," such as one to forbid interstate transportation of gambling equipment, another to forbid interstate transmission of gambling information, also a bill to check abuses in the solicitation of funds which as presently drafted does not cover religious funds.

Incitation and Dissent

Numerous bills which arose from the recent episodes of violence against synagogues, etc., most of which very properly tighten the laws against violence and incitations to violence but some of which are calculated to suppress mere religious dissent or criticism of the clergy.

Bills Included

The inclusion of any classification of bills in this article does not mean, necessarily, that POAU will support or oppose them. First POAU is an organization for research and education, not for legislative lobbying. Secondly, this is a list of bills "to be watched," whether we are for or against them.

Can Catholicism Win America?

by Harold Fey
Editor, *Christian Century*
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POAU

1633 Massachusetts Ave., N.W.
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Try Again for D.C. Support Of Parochial School Rides

Bills to provide reduced-rate bus transportation at government expense for parochial schools in the District of Columbia, which failed at the last session of Congress, have been re-introduced. In the Senate, they are S. 801 and S. 803. In the House, H.R. 3663 and H.R. 3664.

D. C. school children already receive a reduced fare on transit lines, but the difference is borne by the transit companies. Under these bills the cost would be assumed by the District government.

Testimony

When the bills were under discussion last year, POAU's associate director, C. Stanley Lowell, opposed them on the ground that (a) transportation to parochial schools is for the purpose of denominational religious instruction and not properly chargeable to tax funds; (b) adoption of such legislation providing subsidy to church schools as such, would set a precedent for the entire nation, and, (c) that approval of such legislation would set off a chain reaction of demands on behalf of religious institutions throughout the country.

S. 801 and 803 have been referred to a subcommittee of the Senate District of Columbia Committee headed by Senator Wayne Morse, outstanding advocate of such subsidies. H.R. 3663 and 3664 have been referred to subcommittee No. 4 of the House Committee on the District of Columbia whose chairman is A. R. (Billy) Mathews of Florida.

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"Living Our Faith"

POAU Re-writes Catholic Text

Living Our Faith, Book Three in the Catholic High School Religion Series, published in 1946, by William H. Sadlier has been re-issued with notable changes in text as of July 11, 1958. This was one of a number of parochial school textbooks from which POAU has quoted to demonstrate the shocking and bigoted teaching that goes on in these institutions. The wide publicity given these quotations has now resulted in their elimination from the books.

The new edition contains no index listing of "False Worship" or "False Religions" as the old edition did. The section on attendance at Protestant services has been entirely re-written. Attendance at such services is still strongly discouraged but a distinction is now drawn between "active" and "passive" participation.

The idea is that when it may be awkward not to attend a Protestant service, a Catholic may be permitted passive attendance. That is, he is to sit there like a wooden Indian and pay no attention to what is going on. He is not to join in any of the prayers and, above all, he not to sing the hymns. But the book still insists that "active participation in a public non-Catholic religious service . . . is always matter for mortal sin." (Page 92).

Other Omissions

The hate attacks on the YMCA, the Salvation Army and the Friends Committee to which the children were treated in the old book, (Page 113) have been dropped from the new. Also missing is the famous section on *Counterfeit Religions* which likened Protestant faiths to counterfeit coins.

(Page 112) Gone, too, is the section denouncing the separation of church and state and extolling union of church and state. The quotation of Pope Leo XIII in which he railed against separation as practiced in the U.S., has been dropped. (Page 247) Ditto the famous statement that in any dispute between the church and the state, "The rights of the church should prevail." (Page 246)

This last has been replaced with the statement: "Every political system which interferes with man's natural rights" (i.e. with the practices of the Roman Catholic Church) "is self-condemned."

Strange Additions

There, is in the new edition, a curious statement that "Religion must not be used to bolster up any political party or its candidates." No attempt whatever is made to reconcile this with the organization of Roman Catholic political parties all over Europe or with the threats of excommunication made by clerics against those who refuse to "vote right" in certain elections.

The writing in the new edition is vastly inferior to the old. The language is vague and jesuitical with much of the kind of double-talk which frequently characterizes papal encyclicals. The new book does represent, nevertheless, an attempt to smooth some of the rough edges of Catholic bigotry with the hope that this denomination's teaching may prove more palatable to the American public.

The new edition of *Living Our Faith* contains no POAU credit line.

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